

Bob  
B

# The Beacon

## MARCH 1957

VOLUME XXXV

Issued Ten Times a Year

NUMBER 12

God Immanent	<i>Giordano Bruno</i>
The Labours of Hercules	<i>Alice A. Bailey</i> X
Hercules the Disciple	
The Disciple and the Future	<i>Ruth Harrison</i>
Electronics and the Science of Impression	<i>Donald Keys</i>
The Brain's Potential ( <i>Excerpt</i> )	<i>Lawrence S. Kubie</i>
Quotations on Telepathy	<i>Compiled by Alice du Pont Ortiz</i>
Tension — A Means to Growth	<i>K. Murray Scott</i>
What is a Principle?	<i>Anne Pierce</i>
On Our Bookshelf	
An Historian's Approach to Religion	<i>Arnold Toynbee</i>
( <i>Reviewed by Francis Merchant</i> )	
Harmlessness	<i>Paul V. Toal</i>
From a Greetings Card	<i>Compilation</i>

FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

MICHAEL J. EASTCOTT, ASSISTANT EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.

and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

Published by the Lucis Press Ltd., 38, Broadwater Down, Tunbridge Wells, England.  
and obtainable from The Beacon Office at either of the above addresses.

Price in U.S.A.: Two Dollars a Year

Single Copies, Twenty Cents.

Price in U.K.: 14s. 6d. a Year

Single Copies 1s. 6d.

Printed and made in Great Britain by Courier Co., Ltd., Tunbridge Wells, Kent, England.

## *God Immanent*

We seek God in the unchangeable, unalterable laws of Nature,  
In the reverential disposition of a mind  
directed towards those laws;

We seek Him in the light of the sun;  
In the banks of all that springs  
from the bosom of Mother Earth;  
In the true reflection of His Being  
in the sight of unnumbered stars which shine  
on the immeasurable skirts of the one heaven,  
And live and feel and think and magnify  
the All-Good, the All-One, the Highest.

*Giordano Bruno*

*(Burnt at the stake in Rome, 1600)*



# *The Labours of Hercules*

By  
Alice A. Bailey

## *Hercules the Disciple—The Myth*

He stood before his Teacher. Dimly he understood that a crisis was upon him, leading to change of speech, of attitude and plan. The Teacher looked him o'er and liked him well.

"Your name?" he asked and waited for an answer.

"Herakles", the answer came, "or Hercules. They tell me that it means Hera's rare glory, the radiance and effulgence of the soul. What is the soul, O Teacher? Tell me truth."

"That soul of yours, you shall discover as you do your task, and find and use the nature which is yours. Who are your parents? Tell me this, my son."

"My Father is divine. I know Him not, except that, in myself I know I am His son. My mother is an earthly one. I know her well and she has made me what you see. Likewise, O Teacher of my life, I am also one of twins. There is another one, like unto me. I also know him well, yet know him not. One is of earth, thus earthly; the other is a Son of God."

"What of your training, Hercules, my son? What can you do and how have you been taught?"

"In all accomplishments I am proficient; I am well taught, well trained, well guided and well known. All books I know, all arts and sciences as well; the labours of the open field are known to me, besides the skill of those who can afford to travel and know men. I know myself as one who thinks, and feels and lives.

"One thing, O Teacher, I must tell to you and thus deceive you not. The fact is not so long ago I slew all those who taught me in the past. I killed my teachers, and, in my search for liberty, I now stand free. I seek to know myself, within myself and through myself."

"My son, that was a deed of wisdom, and now you can stand free. Proceed to labour now, remembering as you do, that at the



final turning of the wheel will come the mystery of death. Forget this not. What is your age, my son?"

"I had turned eighteen summers when I slew the lion, and hence I wear its skin. Again at 21, I met my bride. Today I stand before you trebly free — free from my early teachers, free from the fear of fear, and free indeed from all desire."

"Boast not, my son, but prove to me the nature of this freedom which you sense. Again in Leo, will you meet the lion. What will you do? Again in Gemini, the teachers whom you slew will cross your path. Have you indeed left them behind? What will you do? Again in Scorpio, will you wrestle with desire. Will you stand free, or will the serpent meet you with his wiles and pull you down to earth? What will you do? Prepare to prove your words and liberty. Boast not, my son, but prove to me your freedom and your deep desire to serve."

10 The Teacher sat in silence and Hercules withdrew and faced the first great Gate. Then the Presiding One, who sat within the Council Chamber of the Lord, spoke to the Teacher and bade Him call the Gods to witness the endeavour and start the new disciple on the *Way*. The Teacher called. The Gods replied. They came and gave to Hercules their gifts and many words of sage advice, knowing the tasks ahead and the perils of the *Way*.

Minerva handed him a robe, woven by her herself — a robe that fitted well, of beauty rare and fine. He put it on, with triumph and with pride, exulting in his youth. He had yet to prove himself.

A golden breastplate Vulcan forged for Hercules, to guard his heart, the Source of life and strength. This golden gift was girded on, and, shielded thus, the new disciple felt secure. He had yet to prove his strength.

Neptune arrived with horses twain and handed them, in leash, to Hercules. Straight from the place of waters came they, of beauty rare and proven strength. And Hercules was pleased, for he had yet to prove his power to ride the horses twain.

With graceful speech and brilliant wit came Mercury, carrying a sword of rare design, which he proffered, in a silver sheath, to Hercules. He strapped it on the thigh of Hercules, bidding him keep it sharp and bright. "It must divide and cut," said Mercury,



"and with precision and acquired skill must move." And Hercules, with joyous words tendered his thanks. He had yet to prove his boasted skill.

With blaring trumpets and the rush of stamping feet the chariot of the Sun God flashed. Apollo came and with his light and charm cheered Hercules, giving him a bow — a bow of light. Through nine wide open Gates must the disciple pass before he had acquired sufficient skill to draw that bow. It took him all that time to prove himself the Archer. Yet when the gift was proffered, Hercules took it, confident of power, a power as yet unproven.

And thus he stood equipped. The Gods stood round his Teacher, and watched his antics and his joy. He played before the Gods, and showed his prowess, boasting of his strength. Suddenly he paused and pondered long; then gave the horses to a friend to hold, the sword to still another and the bow unto a third. Then, running, disappeared into the nearby wood.

The Gods awaited his return, wondering and puzzled over his strange conduct. Back from the wood he came, bearing aloft a club of wood, cut from a stalwart living tree.

"This is mine own," he cried, "none gave it to me. This I can use with power. O Gods, watch my high deeds."

And then, and only then, the Teacher said: "Go forth to labour!"

*The Tibetan*

-||-

### *Elaboration of the Myth*

We come now to a consideration of Hercules himself. It is a most interesting story, and one that has been treated by many writers. Discussion as to the details of his life, and argument as to the sequence of events, are not any part of our objective. The various accounts differ in detail, according to the bias of the historian, and can be studied in the many classical histories and dictionaries. We will deal here only with the twelve famous labours, and of them we read:

"Hercules, by the will of Jupiter, was subjected to the power of Eurystheus, and obliged to obey him in every respect. . . . He consulted the oracle of Apollo and was told that he must be subservient for twelve years to the will of



Eurystheus, in compliance with the commands of Jupiter; and that, after he had achieved the most celebrated labours, he should be translated to the gods."

So he started off upon his career, and as the disciple under command of his soul, undertook the twelve labours, performing each of them in one of the zodiacal signs. He, therefore, represents every disciple, who seeks to tread the path and demonstrate his control over the forces of his nature, and he likewise represents the point at which humanity now finds itself.

*Psyche*  
His early name was Alkeides, which was changed to Hercules after he had undergone a strange experience, and before he started forth upon his labours. The name Hercules was originally Herakles, which signifies "the glory of Hera". Hera represents Psyche, or the soul, so his name embodied his mission, which was to manifest forth in active work on the physical plane the glory and the power of his innate divinity.

One of the ancient Scriptures of India says: "By mastery of the binding life comes radiance," and it was this mastery of the imprisoning form which was the glorious consummation of all the undertakings of Hercules. We are told that he had a divine father and an earthly mother and so, as with all sons of God, we find the same basic symbology emerging. They typify in their persons the essential duality of God in manifestation, of life in form, of soul in body, and of Spirit and matter. This duality is the glory of humanity and also constitutes the problem which every human being has to solve. Father-Spirit and Mother-Matter meet together in man and the work of the disciple is to withdraw himself from the bonds of the mother and thus respond to the love of the Father.

This duality is also brought out in the fact that he was one of twins. We read that one twin was born of an earthly father, and that the other was the son of Zeus. This is the great realisation that comes to every developed and self-aware human being. He finds himself conscious of two aspects which meet in his nature. There is the well developed and highly organised personality through which he habitually expresses himself (mental, emotional and physical), with all three parts coordinated into an integrated unit. Then there is the spiritual nature, with its impulses and intuitions, its constant pull towards things vital and divine and the consequent



inner warfare which grows out of this realized duality. Hercules was the disciple, living in a physical body, but capable at times, like St. Paul, of being "caught up to the third heaven," and having intercourse with divine beings. In this condition, he visioned the plan, knew what he had to do and perceived the reality of the spiritual life.

There is also one interesting little fact in the story of his life which has a bearing on this same truth. Whilst still an infant, we are told that Hercules killed his twin. He was no longer a divided entity, no longer a duality, but soul and body formed one unity. This indicates always the stage of the disciple. He has made the at-one-ment and knows himself to be soul in body and not soul and body, and this realisation has now to colour all his actions. Whilst in the cradle, history relates that the lusty infant killed two serpents, again emphasising duality. In this act he forecast the future in which he demonstrated that the physical nature no longer controlled, but that he could strangle the serpent of matter and that the great illusion no longer had him imprisoned. He slew the serpent of matter and the serpent of illusion. If the serpent symbology is studied, we shall find that three serpents are depicted: one standing for the serpent of matter, another for the serpent of illusion, and the third for the serpent of wisdom. This last serpent is only discovered when the other two have been slain.

This sense of duality is the first stage of the spiritual experience and colours the thoughts of all the great aspirants and mystics of the world. Note how St. Paul cries out as he wrestles with the problem:

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am ! who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (*Romans, VII, 21-25*).



As Hercules grew up, we are told, great care was given to his education. He was trained in all possible accomplishments, and every faculty that he had was developed and organised. What is the lesson to be learned from this? The need to realise that every disciple, if he truly merits that name, must necessarily be a highly developed member of the human family. All three parts of his nature have to be unfolded; his mind must be well-stocked and functioning, and he must know how to use it; his sensitive emotional nature must be responsive to every type of contact, and his physical body must be a fit medium of expression for the indwelling soul and equipped to undertake the tasks to which the man has pledged himself.

13 There has been amongst aspirants for many centuries a tendency to decry and belittle the mind. They are apt to say glibly, "The mind is the slayer of the real," and, through an unrecognized mental inertia and laziness, to feel that the important thing is to have the heart nature developed. They regard the mind, with its capacity to analyse and discriminate, as a snare and a delusion. But this surely is an error. Knowledge of God is as necessary and as important as love of God, and this the new age, with its new type of aspirant, will most assuredly demonstrate. Saintliness, sweetness and a pleasing, loving disposition have their place in the sum-total of the characteristics of the aspirant, but when linked to stupidity and an undeveloped mentality, they fail to be as useful as they could be when coupled to intelligence. When linked to a high grade intellect and with mental powers oriented to divine knowledge, they will produce that knower of God whose influence becomes world-wide and who can both love and teach his fellow-men.

So Hercules was trained in all accomplishments and could take his place with the thinkers of his time. We are told also that his height was four cubits, a symbolic way of expressing the fact that he had achieved his full growth in all departments of his four-fold personality. Man, we are told, is the cube, "the city that stands foursquare". Physically, emotionally, and mentally, he was developed and to these three factors is added the fourth — a soul in conscious possession of its mechanism, the developed personality.

Having achieved his growth and having been trained in all that the world could give him, we are told next that he proceeded



to slay his teachers. He killed them all and got rid of them ! Why? Because he had reached the point where he could stand on his own feet, forming his own conclusions, guiding his own life, and handling his own affairs. It was necessary, therefore, to rid himself of all those who sought to supervise him; he had to break away from authority and set out to find his own way and make his own contacts with life. This is where many aspirants stand at this time. They are in possession of much theory, they have a relatively wide technical knowledge of the nature of the Path and of what they should do upon it, but they do not as yet stand on their own feet and tread that Path, alone and unsupported. They need props, and look for people to tell them what to do and what they should believe. We shall find in the third labour which Hercules performed, in the sign Gemini, that he was tested on this point and had to prove that he was justified in taking this step. He makes then the interesting discovery that he is not nearly so free nor so strong as, in his youthful enthusiasm, he fancied himself to be.

When he reached the age of eighteen years, we are told that he slew a lion that was devastating the countryside and that he began to perform other public services, so that, little by little, his name came before the people. Eighteen is always a significant number. In it we have the number 10, which is the number of personality perfection, plus the number 8, which we are told by some numerologists, is the number of the Christ force. It is the Christ force, in the new cycle of discipleship, seeking to express itself, and so producing that condition of turmoil and the difficulties which characterise that stage. It is of value perhaps to note the following:

- 14 -

“ Number 8 is the circle which we have already found to be the container of all the potencies out of which the Light shall bring Perfection, but now twisted or turned upon itself. The serpent no longer swallows its tail, thus completing its cycle, but writhes and twists in space and out of the contortions of its writhings it brings forth a perverted image of itself . . . . But in 18 we have the vision of the Straight and Narrow Path — the Dot has unfolded into the 1 and become the axis around which our life turns. At this step the Initiate has faced this one divine truth and felt the mighty urge of the One Life. Henceforth he strives to make the twisted line (8) subservient to the straight line (1) ” (*The Key of Destiny*, H. A. and F. H. Curtiss, pp. 246-247).



It is interesting to note also that we are told in the Kabbalah: "The eighteenth path is called the House of Influence . . . and from the midst of the investigation the arcana and hidden sense are drawn forth which dwell in its shade and which cling to it from the cause of all causes." (*Sepher Yetzirah*, No. 30).

This is what Hercules at the age of eighteen is setting out to do. He must tread the path whereon all the hidden things can be brought forth into the light; he has reached the point where he can achieve knowledge of himself and can begin to investigate the hidden forces of nature. This is the problem of all disciples.

The next episode in his career is his marriage and the birth of three children — a symbolic way of expressing the truth that he made the at-one-ment with Psyche, the soul. From that union the three aspects of the soul were born or began to manifest themselves. He began to know the nature of the spiritual Will and to use it in the directing of his life. He experienced the workings of spiritual love and became conscious of the need to serve. Spiritual mind began to reveal truth to him and he saw the underlying purpose. These are the higher correspondences of the three aspects of the personality — his mind, his emotional nature, and his physical body.

We now discover him going through a very peculiar stage. We read in the ancient story that Hera (Psyche or the soul) drove him mad. She drove him mad through jealousy, and whilst in that curious state, we read that he slew his children and his friends and everyone connected with him! May it not be suggested in this connection that he passed through that unwholesome state common to all beginners on the Path of Discipleship, in which a morbid conscientiousness sacrifices everybody and everything to individual soul unfoldment. This is a most common fault with aspirants. Their sense of proportion is frequently at fault and their sense of values distorted. The balanced and sane life, which is the ideal for a son of God, is subordinated to a fanatical determination to make spiritual progress. Spiritual ambition sways the aspirant and he becomes destructive, unbalanced and, usually, exceedingly difficult to live with. There is much sound counsel in the biblical injunction, "Be not righteous overmuch, why shouldst thou die?" This stage is curiously exemplified for us on a large scale in the fanatical sacrifices made in the Orient and under the Inquisition and the Protestant Covenanters, of all who interpreted truth contrary to the conviction of a particular group of believers.



When Hercules had recovered from his insanity, as he fortunately did, we are told that a new name was given to him, that a new abode was assigned to him and that the twelve labours were laid upon him for fulfilment. We are told that these words were spoken to him: "From this day forth thy name shall no more be Alkeides, but Herakles. In Tirjūs shalt thou make thy abode, and there, serving, thou shalt accomplish thy labours. When this shall be accomplished then thou shalt become one of the Immortals." (*Greek and Roman Mythology, Vol. I, Fox.*) Having recovered his sanity, the focus of his life was changed. He no longer lived down where he lived before. The name of the soul became his name, and he was constantly reminded thereby that to express the glory of the soul was his mission. The twelve great labours that were to set the seal of accomplishment upon his life and which would indicate his right to join the great group of Immortals, were outlined to him and he entered upon the Way.

We are told that in his person he symbolized the Fixed Cross in the heavens, formed by the four constellations Taurus, Leo, Scorpio and Aquarius. Tradition tells us that he was physically bullnecked as well as psychologically stubborn and ready to attack any problem and to rush blindly into any undertaking. Nothing could turn him from his purpose and we shall see when we study the labours that he rushed headlong into them. Nothing deterred him, nothing frightened him, and one-pointedly he went his way. The ancient motto that has governed the activities of all active disciples became his and his soul enjoined upon him the need of "the power to do, the power to dare, the power to be silent, and the power to know." "The power to do" is the motto of Taurus, and this he exemplified in his twelve labours. He symbolized Leo, because he always wore the lion's skin as a proof of his courage, and the motto of that sign being "the power to dare," no danger affrighted him and no difficulty turned him back.

Perhaps his outstanding achievement was what he accomplished in the sign Scorpio, for the great work was to overcome illusion. It was consummated and carried to completion in the sign Scorpio. The motto of that sign is silence. In Capricorn he becomes the Initiate and this stage is always impossible until illusion has been overcome and the power of silence has been achieved. Therefore, when an infant in the cradle, unable to speak, he symbolized the high water mark of his achievement by strangling the two serpents.



Then, at his maturity, he symbolized in himself Aquarius the Man, whose motto is, "To Know." He had a mind and used his intellect in active work and service. So doing and daring, in silence and with knowledge, he overcame all obstacles and passed undeterred from Aries to Pisces, starting in Aries as the humble aspirant and ending in Pisces as the all-knowing, victorious World Saviour.

16 One point might be made here. In the history of Hercules we are told nothing of what he ever said; we are only told of what he did. Through his deeds, he earned the right to speak. In the story of that greater Son of God, Jesus the Christ, we are told not only what He did but also what He said. In the silence of Hercules and in his steady accomplishment no matter by what failure and difficulty he might be faced, and in his power of endurance, we have shown us the characteristics of the disciple. In the story of Jesus the Christ, through the demonstration of His powers and by the words He spoke, we have the proofs of the Initiate.

And now, having reached maturity, having evolved the characteristics necessary for his mission, we read that the Gods and Goddesses did their utmost to equip him for the work that he had to do. He had received all that the world could give him; now the powers of the soul were conferred upon him, and he had to learn how to use them. We read that Minerva gave him a beautiful robe, but as we never read of his wearing it, we can infer that something symbolic is intended. There are many cases in history where a robe is given: Joseph received a many-coloured garment from his father; the mantle of Elijah descended upon Elisha, and the robe of Christ was divided up and quarrelled over by the soldiers at the Crucifixion. It is the general opinion that the robe is the symbol of vocation. The vocation of Elijah had passed on to Elisha; the vocation of the Christ, the World Saviour, came to an end at the Crucifixion when He entered upon greater and more important work.

The wisdom that was now realized by Hercules because he had made the at-one-ment with the soul, impressed upon him a sense of vocation. He was pledged to the spiritual life and nothing could deter him. Vulcan gave him a golden breastplate, magnetic and protective, the symbol of the energy, emanating from high sources of spiritual power, which will enable the aspirant to undertake the twelve labours and go forward unafraid. From Neptune, the God



of the Waters, he received horses. The symbology underlying this gift is very interesting. Horses, as well as Neptune, the God of the Waters, and the deity of the watery, emotional nature, stand for the capacity to be carried away by either a line of thought or an emotional reaction. This emotional fluidic nature with its sensitivity and its power to feel, when rightly used and subordinated to God-like purposes, is one of the greatest assets that the disciple possesses. With the aid of Neptune and the rapid steeds, Hercules could be en rapport with the most distant sphere in which his labours could be cast. Through emotional sensitivity and response, we, too, can be en rapport with the world in which our labours are cast. Equipped, therefore, with vocation, spiritual energy and sensitivity, the gift that came from Mercury, the Messenger of the Gods, of a sword, is of profound significance, for the sword is the symbol of the mind which divides asunder, separates and cuts off. Through its use, to the other gifts bestowed upon Hercules, Mercury added that of mental analysis and discrimination. We are told that Apollo the Sun God himself became interested in Hercules and pondered what he could give him that would serve him. Finally he gave him a bow and arrow, symbolizing the capacity to go straight to the goal; symbol, too, of that piercing illumination, that shaft of Light which could irradiate the darkness of his path, when needed.

-17-

Thus equipped, he stands ready for the great endeavour. And when all the gifts had been bestowed and he stood with his divine equipment, we read of a most intriguing little detail: he went out and cut for himself a club. All these divine gifts were very lovely and wonderful, but as yet he did not know how to use them. He sensed his vocation; he believed in spiritual energy; he was told that he possessed the horses of contact and that, if he would, the bow and arrow of illumination were his, but he liked the familiar club of his own fashioning. He would rather bludgeon his way through with what he knew he could use than use the unfamiliar tools which had been given him. So he clutched his wooden club and set out upon his labours.

(To be continued)





## *The Disciple and The Future*

*The initiate, therefore, stands ready, for what? For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation — steadily and constantly presented — of the new and superseding concepts.*

*Discipleship in the New Age, Vol. I.*

A true disciple is always a pioneer, willing to change methods of working, to accept new ideas and to act on them, to accept new concepts suitable for the present and future generations. He is willing to learn to express fundamental truths in terms that are simple and understandable to anyone.

He is original in his thinking and activities, able to change methods and forms of expression to suit any type of useful service. He is willing to relinquish the old to make way for the new. He builds, but is willing later on to see that which he has built destroyed so that a greater may be built. He has the ability to become a part of any generation for he is ever young in mind and in outlook. With him the emphasis is ever on the new, the present and the future. He initiates and carries forward those activities which contribute to the new civilization. He gladly ventures into the unknown.

The disciple creates but is not attached to that which he creates, for he is ever moving on to the next piece of service. He has true freedom for he is attached to nothing but the pure Life force working through him. "They do not identify themselves with that which they have created for they are free to pass on to a fresh expression of dynamic, moving purpose".

Because a disciple is a true server he has bridged the gap between the thoughtform building of the intellect and its working out in actual practice. He is suitable to be a member of the New Group of World Servers whose many aspects of service are contributing to the building of the new age, the new outlook.

*Ruth Harrison*



## ***Electronics and the Science of Impression***

***By  
Donald Keys***

Analogy is often a key to greater understanding. Broad principles can be cognized running through widely differing orders of phenomena. When we recognise a familiar principle at work in an area that was heretofore completely incomprehensible we suddenly gain access to a whole new realm of understanding. We are at home after all, and can proceed to explore the new area with the yardstick of analogy.

But analogy does not imply exactitude. Analogy refers to general principle—to underlying similarity but not to identity. Analogy is a symbolic key which when turned with proper discrimination and used with a sense of proportion will unlock and illumine otherwise inexplicable areas. But analogy presumes difference in detail, and difference in magnitude. Those whose minds seek exactitude in the Law of Correspondence do not sense that variation-on-the-theme which distinguishes all the manifested universe. They will remain blind, seeking to force all experience into the mould of the familiar, and thus arrive at neither a new comprehension nor at a true evaluation of their present field of understanding.

One must not, then, press analogy too far. There exist, however, in the field of electromagnetic radiation—in the field of transmission and reception of radio-waves—some rather interesting parallels to the spiritual life when we consider man as the receiver and transmitter of the energies which are the source of his being, and of his consciousness. Any person acquainted with the field of electronics, and particularly the area of FM communication who is also a student of the “science of the Soul” will be struck by the correspondences. He becomes aware that the procedure he performs with his tuning wand in aligning the receiver or in tuning the transmitter is in essence one and the same process he is struggling with internally in meditation as he attempts to bring his personality vehicles into line and establish new lines of communication and new patterns of energy flow.

To theorize just briefly: if we grant that all is energy (as all the “concrete” universe is now averred to be), if we accept the likelihood that the energies that animate man are similar in nature but different



in frequency, penetration and quality from energies with which we are familiar, then we can regard man as a "receiver" of sorts, not too unlike in some respects the radio receiver on your table at home. Let us trace the possible validity of such an analogy.

Perhaps the most interesting parallel lies in the matter of "alignment". We learn from the Tibetan's writings that in order to be receptive to the transmission of "higher" impulses—in order to receive "intelligence" from those realms of consciousness which are beyond the ordinary capacities of the personality, a careful alignment has to be achieved and maintained between the Soul, mind, and brain. Only when this alignment is established will the intuitions and impressions from the fifth kingdom in nature, the Kingdom of God, be registered in the waking physical brain consciousness.

In radio receivers, the same alignment has to be present between a number of circuits resonant at radio frequencies. If these are not properly tuned, the incoming signal does not see a path or a channel through which it can pass. This alignment is precisely done so that each segment of channel is exactly in line with the next. Another interesting fact is that this channel must be a certain width to admit all the quality that the received signal can convey. If this channel is too narrow, what is heard over the radio will be "tinny", distorted, or even garbled. Just so the channel that connects us in consciousness with the Soul and higher regions of awareness must be wide and well-defined if we are to receive impressions easily and without distortion.

As far as our physical senses are concerned, the electromagnetic waves we call radio signals are entirely intangible, immaterial. Yet the equipment we employ to catch and guide these impulses is extremely "material" and engineered with exacting preciseness. Just so the aspirant must maintain his alignment with the utmost precision. Just so the energies playing on mankind, although seeming intangible, are susceptible to the most exact definition, separation and utilization, each with its own inherent and peculiar characteristics, each with its own place in the spectrum of radiation.

When one walks into a room where radio equipment is "racked up" nothing much seems to be happening. As far as one can tell by observation no particular activity is occurring. The circuit components of a radio do not *do* anything. And yet their arrangement



selects a signal from among millions, channels it and steps it down into usable form, making comprehensible intelligence that originated at a distant point. Radio circuits, then, provide a tangible channel for an intangible energy.

In order to select one signal accurately, a radio must be highly discriminative. In fact frequency-modulation receivers have a "discriminator", a section that registers any deviation from the desired signal with amazing accuracy. Aspirants must develop similar powers of discrimination as an essential part of their equipment.

If radio receivers had such a broad channel for reception that they admitted more than one, or perhaps a large number of signals at one time, the result would be complete confusion and unintelligibility. Sometimes this happens, when the circuits lose adjustment or the vacuum tubes become old. The circuits become "detuned", and many types of unwanted signals are received. The aspirant who allows reactions to the conditions of his personality life to interfere with his oscillatory activity may become detuned to a distressing degree, allowing the unwanted sights and sounds of the illusory astral world to crowd in upon him. He must cease from activity then, until he is tuned up once again, and his alignment is accurate.

A radio signal that was transmitted at a very high frequency may have to be stepped down several times before it can operate a loudspeaker, or become apparent in a physical sense. In a similar manner, the highest impulses to reach the physical man pass through several levels of vibratory activity, via Soul and mind, before they can register impression on the physical brain.

Again, a high frequency signal cannot be received at all unless the oscillator in the receiver is vibrating at the precisely necessary frequency to "intercept" that signal. A task faced by the aspirant is that of gradually increasing the oscillatory activity of which he is capable by regular meditation carried on over a long period of time, by refinement of motive, and regulation of the personality life. The impulses and impressions that he intercepts from the formless worlds will be of a quality exactly in keeping with the oscillatory activity he has by great effort achieved.

Some day it may prove possible to measure by means of scientific instruments the frequencies with which the aspirant deals



in meditation. Should that time come, it will be interesting to note the exactness of the behaviours of those frequencies that concern consciousness and Soul unfoldment. They will be found to be as exact and as predictable as the electrical energies with which we deal in our daily lives. One who struggles day after day to bring under control the kaleidoscopic play of the energies which condition him may find this difficult to believe. Meditation seems so often to be subject to mood, to whim, to states of feeling and surrounding conditions. Yet, when he understands that these very things are energies of certain definite frequencies acting according to exact law and responding to his conscious or unconscious promptings, he will see that all he experiences—those “dark days of the Soul” when the sun fails to shine in his meditation and those days of inspiration and success—is the result of exact and definite conditions which he himself has set into motion and must discover and control.

As one by one he brings into “line” the energies which constitute his personality, his oscillatory frequency will go up, and he will gradually reach the point where he can exercise sufficient control to set into motion a single energy at a time, experimentally, and to scientifically observe the results of his action. Earlier in his experience he will have set in motion many desirable energies from time to time, only to “lose” them in the welter of conflicting energies which then constituted his personality life.

The ability of a radio circuit to function at a high frequency depends very largely upon its insulation from those ordinary conditions which surround it. Should any part of an “rf” circuit touch “ground” its activity would cease, and the power that it was conveying would leak off to ground. If by irritation or by sentimental attachment the aspirant identifies himself with his environment, oscillatory activity will cease and the energies will be dissipated. There are of course all degrees of “in between” in radio circuits and human ones. We must polish our insulators, and practice impersonality and detachment.

Paradoxically (and paradox is the rule in occultism), the “rf” circuit will not operate unless there is a closed circuit of energy operating at ordinary “power” frequencies flowing through it also, and going to ground through a good solid connection. The “scientist of the Soul” has to be well-“grounded” in the world in which he lives: the connections have to be well-soldered, even



while he maintains his inner isolation. Failure to observe this rule results in loss of perspective and sense of reality, loss of power and interruption of service, even though all other requirements are being most carefully fulfilled.

The electrical "message" intercepted by the radio receiver never will be heard or understood or become useful as a transmitter of information until it is transformed from electrical to mechanical power and imparts intelligence through the medium of the loud-speaker, an earphone or other mechanical device. Received insight once apprehended by the aspirant may be rendered useless and futile if not finally employed in practical activity.

Among the many other possible analogies perhaps one more will suffice: careful design and meticulous construction avoid "instability" in radio frequency circuits. Only those which are dependable over a wide range of tested operating conditions can be considered for use in communications equipment. The correspondence is obvious: we may pine to conduct the flow of hierarchical energy, we may long to receive an illumination which will benefit our fellow men. Nothing of the kind will be our due until we can maintain alignment and accurate oscillation regardless of temperature change, shock, or vibration.

A radio frequency circuit consists of definite and concrete components, yet when properly tuned and energized provides a channel for electromagnetic radiation and demonstrates the reality and exactitude of the world of energies that surrounds us. The aspirant who is willing to undertake the laborious and lengthy process of tuning, alignment and stabilization will provide a channel which will illumine the way for his fellow man and demonstrate with clarity the life of the Soul.

---

. . . Meditation is the creative act in the divine processing of the light. From this angle, meditation is the mechanism of the soul through which the electrons are first speeded up in the receiving apparatus, the rods and cones for the circuits of resonance established in the inner structures, the electrons kept in vibratory activity of their own free will.

E. M. Cosgrove

*"The High Walk of Discipleship"*



## *The Brain's Potential*

### *(Excerpt)*

It is literally true that no man has ever used more than a small fragment of his brain power. In fact, even the most alert of us are never wholly awake, much less fully in action. If you think that the organ itself is small, I can assure you that you are misled by its appearance. A few years ago the pundits calculated that to duplicate the human brain with existing radio tubes, structure by structure, cell by cell, connecting fibril by connecting fibril, would require for each human being a machine almost as tall as Rockefeller Centre and as large in area as the Cow Palace of San Francisco to house the millions of individual units, their cooling and replacement systems, their files, and their message-transmitting components.

Another calculated that it would take the power of Niagara Falls to run it and Niagara's rushing waters to keep it from overheating. Although modern transistors and comparable electronic devices would reduce all of these dimensions a hundredfold, what each human head contains, condensed into microscopic units, remains immense. Moreover, the capacity of this machine to store energy and information, to transform information into new questions for which it finds new answers, and to transmit them exceeds the output not only of the best work-producing machines but even of those fantastic electronic computers which can match in a day the output of many months of man-hours. This is the brain whose latent capacities we barely use.

Why is this? It is because the brain's psychological products are so organized that almost from birth we are continuously blocked by conflicts among internal factions. This has been man's lot from the days of Adam until this moment; yet it is specifically here that we stand on the threshold of a new kind of life. The future opens up to us the possibility that we may learn to end the waste and destructiveness of this internal impasse, freeing our enormous latent creative powers from the crippling and paralyzing domination of unconscious conflicts.

We glimpse this freedom in dreams, or in sudden moments of intuitive creativeness. Oddly enough, we sometimes see it in the productions of those unfortunates who have been known as the Idiot Savant, *i.e.*, the imbecile, devoid of conflict, who can use his



small fragment of a brain with greater economy and efficiency than a Ph.D. from MIT can use his whole one. This gives us some hint of the immeasurable creative potential which lies hidden in the mind of every man, waiting for us to learn how to unleash it. And my point is that there are signs that we stand on the frontiers of this exciting new existence. . . .

*Lawrence S. Kubie, Clinical Professor of Psychiatry, Yale University of Medicine. In "The Saturday Review", November 12, 1956.*

---

## Quotations on Telepathy

Compiled by  
Alice du Pont Ortiz

I tell you we are fooled by the eye, the ear;  
These organs muffle us from that real world  
That lies about us.

*Stephen Phillips.*

The work of the telepathic communicators is one of the most important in the coming new age, and it will be of value to gain some idea of its significance and techniques. I would state that in connection with individuals:

1. Telepathic communication is, a. between soul and mind.  
b., between soul, mind and brain.

This is as far as interior individual development is concerned.

2. When it is found between individuals it is:
  - a. Between soul and soul.
  - b. Between mind and mind.
  - c. Between solar plexus and solar plexus, and therefore purely emotional.
  - d. Between all these three aspects of energy simultaneously, in the case of very advanced people.
3. Telepathic communication is also:
  - a. Between a Master and His disciples or disciple.
  - b. Between a Master and His group and a group or groups of sensitives and aspirants on the physical plane.
  - c. Between subjective and objective groups.
  - d. Between the occult Hierarchy and groups of disciples on the physical plane.
  - e. Between the Hierarchy and the New Group of World Servers, in order to reach humanity and lift it nearer the goal.



This concerns the new science of group telepathic communications, of which herd or mass telepathy (so well known), is the lowest known expression. This instinctual telepathy which is shown by a flight of birds, acting as a unit, or that animal telepathy which serves to govern so mysteriously the movements of herds of animals, and the rapid transmission of information among the savage races and non-intelligent peoples — these are all instances of that lower externalisation of an inner spiritual reality. An intermediate stage of this instinctual activity, based largely on solar plexus reactions, can be seen in modern mass psychology and public opinion. It is, as you know, predominantly emotional, unintelligent, astral and fluidic in its expression. This is changing rapidly and shifting into the realm of what is called "intelligent public opinion," but this is, as yet, slow. It involves the activity of throat and ajna centres. We have therefore: Instinctual telepathy; Mental telepathy; Intuitive telepathy.

*The Tibetan's Instructions of 1936, now published in "Telepathy."*

\* \* \*

The Second activity to which the mind responds as the result of illumination is telepathy. It has been said that "illumination itself may be regarded as the highest known example of telepathy; for throughout the blazing forth of that supreme enlightenment, the human soul is a percipient, and the Father of Lights the agent." The agent may work through the medium of many minds, for the world of the soul is the world of group awareness, and that opens up a field of contacts which is wide indeed. Not only is the soul of man *en rapport* with the Universal Mind, but also with all minds through which that Divine Purpose we call God may be working.

In this way we can account for the coming forth of the steady stream of illuminated writings and of the world messages down the ages, which have guided the thoughts and destiny of men, and brought them forward along the path of realization from the stage of animism and fetishism to that of our own present concept of an immanent Deity.

... One after another the Sons of God have entered into their heritage and found themselves sensitive to the world plan. They have, through steadfastness in contemplation, equipped themselves to act as interpreters of the Universal Mind and as intermediaries between the *non-telepathic* multitude and the eternal fountain of wisdom.



To the illuminates of the world, to the intuitive thinkers in all fields of knowledge, and *telepathic* and inspired communicators can be traced the best that man now knows, the origin of the great world religions and the triumphs of science. This *telepathic* communication must not be confounded with mediumship, or with the mass of so-called inspirational writings, which are flooding our markets at this time. Most of these communications are mediocre in character, and carry nothing new, or any message which will lead man on another step into the New Age, or guide his feet, as he mounts the stair towards the Heavenly Places.

"*From Intellect to Intuition*", by Alice A. Bailey.

\* \* \*

The law of *telepathy* is as supreme in the spiritual Universe as the laws of gravitation and attraction in the physical universe. The law that holds the constellations in their courses is not more in absolute evidence than that which governs the flashes of perception between two persons in a finer and more subtle communication than words, spoken or written, could possibly convey.

But while there is no law more universally and impressively in evidence, there is also no law so totally unformulated, so entirely, it would seem, outside the domain of conscious recognition and will. One endeavours to send a *telepathic* message to his friend, and no impress is made. Again, when he has made no effort at all, or even thought of trying, the *telepathic* message is received . . .

It would seem, if one may judge from the data of *telepathic* experiences, that the power belongs to the subconscious self, and does not relate itself to the conscious intellectual life and the conscious will.

If this deduction is true,— what then? Can we not relate our conscious intelligent life to our unconscious spiritual life? Not only, indeed, that we may, but that we must,— for it is the next step in spiritual advancement.

"*The Life Radiant*" by Lillian Whiting.

\* \* \*

The transmission of thought artificially, as in wireless telegraphy, is now a matter of common knowledge to the European races, as *telepathy*, or the transmission of thought naturally, i.e. without the cumbersome mechanism of Western Science, has been for unknown ages to the *yogin*.



There yet remains for the physicists the discovery of mechanical means to materialize or give objectivity to, thoughts in the same way as the *yogin* does by natural means.

A further step will be for the scientist to invent a method not only thus to integrate Matter around a certain thought model, but to disintegrate any Material Object, and, in its electronic invisible form, transmit it from one place to another, and then reconstruct its objectivity, or aspect as a solid.

The 'Gift-Waves', or spiritual power *telepathically* transmitted from the super human gurus to the gurus on Earth, and thence to the disciples are evoked in virtue of a yogic process akin to auto-suggestion.

These exercises are commonly employed in order to attain the power of transferring thought as in *telepathy*, and visualizations or pictures, as in televisions; both of which arts have long been known to Masters of the occult sciences of the Orient and made use of without the costly and cumbrous physical apparatus of European scientists.

'Gift-Waves' here, too, refer to helpful influences of a psychic nature *telepathically* transmitted from the Root-Guru, in the Akanishtha Heaven, to the worthy disciple on Earth. In a somewhat similar frame of mind the Christian Yogin prays for the divine Grace of the Father in Heaven.

... Yogic prayer should always be of this character, namely *telepathic*, whereby direct spiritual communication is established between the devotee on Earth and the Celestial Gurus. This ideal of prayer has been lost by exoteric faiths of the Occident.

"*Tibetan Yoga and Secret Doctrines*" by W. Y. Evans-Wentz.

\* \* \*

Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the plan we will have a formation wherewith the Master can work, and through which He can pour His force.

"A Treatise on Cosmic Fire" by The Tibetan.



## *Tension— A Means to Growth*

By  
*K. Murray Scott*

We tend to say that Life is not at all so simple. In reality and in fact, Life is much simpler than we make it out to be. The complexity and intricacies exist for the most part in the separative and compartmental, concrete mind of man. The problems of industry, of social welfare, of politics, of international relationships appear complex by reason of the many different facets they present, but the underlying factor is the same for each one, and for all other problems of difficulty and difference that face Humanity. The pressure of opposing and conflicting ideas and ideals seems to present insoluble and insurmountable problems incapable of being successfully worked out and where a happy solution is worked out in one aspect, a hundred more present themselves which do not react to the same treatment.

Fear raises its head in each of these dilemmas. Fear of the other nations, fear of a different ideology, fear that one group may get too much, fear that another may get what is rightfully its own. Fear of race, fear of creed, fear of colour, fear of minorities, fear of labour — fear of anything and everything that makes us fearful. All fear has its roots in the dread that something that is apart and alien to ourselves may get the better of us and attain a dominating power over us and make us feel uncomfortable and hemmed in — that it may cramp our style. We fear that we shall be deprived of a degree of Livingness to a certain extent, for that is, in reality, the basic Fear,— that the innate urge to expand and grow and experience may be thwarted and frustrated.

The small child may fear that a brother or sister will drain off a portion of the parents' love, leaving him the poorer — not realizing that the more that Love is given out, the more flows in to take its place. The older child may refuse to share his toys, fearing that he will be in some way deprived of his possessions, and not realizing that play in company is more fun than play alone. Jealousies abound, in the fear of losing to some one else what is rightfully one's own particular property and perquisite.

This childish fear (shared by us with the animals) of losing some part of what is one's own, is nowhere more clearly seen than in disputes between capital and labour. Labour justly and reasonably



resents the abuses of the past and fears their perpetuation in the future. Capital resents its lost hold over the source of its wealth and fears loss to its power, its prestige, and its pocket in the future. Each side fails to realize that industry is an organic unit in which both capital and labour are the opposite poles, each equally necessary, each with an equally honourable part to play, each indispensable, each absolutely vital to the other's existence and well-being. Blended together in a perfectly harmonious team, each contributes to the well-being of the other and to his own expansion. There is no conflict, there is no basic antagonism, there is no disparity of goals. There is only one basic desire on each side, and that is for broader expansion and the experience of a greater degree of Livingness, and this can only be achieved through mutual co-operation and cannot be achieved to any great degree without it. There is nothing that is good and true and beautiful which cannot be enjoyed in much greater degree through co-operation, sharing and mutual participation.

In the field of politics — in whatever guise — the aim of each group is to enhance its own capacity for enjoyment and livingness. The distorted vision seeks to do this always at the expense of the opposition. But co-operation and mutual effort towards the same goal would achieve the aim to a vastly greater extent and with a minimum of friction, for everyone would be on their side. Tensions would exist, for tension is the necessary foundation for effort and advancement, but between tension and destructive opposition there is a whole world of difference.

In the field of international affairs, each sub-group of the one unit of Humanity is at strife continually with the others. Temporary alliances for mutual benefit are formed, but always *against* some other group, always to get the better of another vital organ in the integral whole of Humanity. As though crippling one intrinsic aspect could in some obscure way redound to the well-being of the organic whole, in which each unit plays its vital part. The resultant effect of such folly is a constantly crippled condition in one or other of the parts of the whole organism, to the detriment of all the parts.

In the basic expression of Life in the manifested world there is an inner urge, which is not to be denied, towards a greater degree of livingness, a greater expression of Life Itself. The positive, projective force of Spirit desires fiercely to burn and consume the



dress in Matter and redeem it back to the high frequency of Spirit from which it once went forth, in order to experience a greater understanding of Itself. Matter, subjective and plastic and receptive, longs to be lifted up and purged of its lower vibrations and to return to the Source from which it came, richly endowed with the experiences gained on the Path of Return and better able to express its own expanded Livingness. Tension arises at the point where friction between the two opposite but complementary forces of Spirit and Matter meet, and out of friction a more refined and sensitive energy arises. The lower vibrations are stepped up, the frequency is raised and another step has been taken on the long path back to the Source. Where there is no tension, with its resulting friction, there is no advancement; no firm contact is made between the opposite poles of Spirit and Matter and no increase in light is seen as a result of the contact. Tension is necessary for the manifested form to arouse itself sufficiently to move forward and progress. Without it, stagnation would reign paramount and the process of evolution would be barely perceptible. Being a necessary condition, and indispensable in the Plan, tension is not to be regarded as hostile, or even as a necessary evil. The degree of pain to which we experience it depends upon our reaction to its pressures. A willing co-operation and a conscious and orderly going along with the pressure will so far mitigate the pain that it will pass well-nigh unnoticed in the resultant exultation at its effects. Destructive antagonism, on the other hand, will enhance the pain to an almost unbearable degree, causing frustration and suffering without end, until such time as the rhythm of co-operation has been established. The one path is the slow, agonizing, almost imperceptible advancement achieved on the Path of Evolution. The other is the way of an enlightened Soul who perceives that through co-operation and a cheerful heart, the impact of the meeting of the two forces will be greatly mitigated and the resultant fruits of that union can be more quickly enjoyed. Each succeeding test will be met with greater equanimity and will bear a richer harvest.

As in the vast evolutionary picture of the macrocosmic general, so it is in the microcosm of the particular. As it is with the general over-all evolutionary picture of the whole of Nature or the whole of Humanity, so it is with a particular age or nature or problem. The same basic factors are at work below as above, in microcosm as in Macrocosm, in the particular as in the general.

In the picture of the present age the problems appear to be particularly acute, partly because we are living through them, and



partly because in the period at the end of a cycle there is a crowding together of events, a clashing of opposing forces, a greater acuteness of all crises. But the basic picture is the same — tensions arising from the impact of the positive and negative forces of Spirit and Matter and the lack of co-operation between the opposing forces, which would bring as a result the smooth working out of the difficulty.

In the field of human relationships, whether of the individual, of a country or on an international scale, the same method of relief from unbearable tension is the only answer — co-operation between the opposing and complementary forces so that each may accomplish its task, without which the mutual goal cannot be achieved. Each side working for the good and best interests of the whole will inevitably bring about a state of harmony in which both sides may realize their aims.

In industry the best interest of the whole cannot but be the best interest of each side. In the family, the true happiness of the group will mean the greatest happiness for each individual. In the nation, the best step for the whole country will bring the best over-all happiness for all the parties and individuals forming part of the country. On the international scene, what works out best for the whole body of mankind in all his organs and parts will bring the best set of conditions to the individual nations. If the feet are bound, the body is crippled; if the head is bound, the intelligence is impaired; if any part of the organism is mutilated or mistreated, the whole organism and each part of it will suffer as a consequence. For as the organs of a body react one upon another, and as man is the result of the condition of all his organs and bodies and parts, and of each cell thereof, so the body of mankind is not hale and healthy and happy, and the circulation is not free, while one single limb or member thereof is bound or hindered in its evolution and circumscribed in its expression.

---

One interesting fact emerges and that is that the word “ spiritual ” refers neither to religious matters (so-called) nor to the Path of Discipleship or the Path of the major or higher initiations, but to the *relationships* on every level of the cosmic physical plane, to every level from the lowest to the highest. The word “ spiritual ” relates to attitudes, to relationships, to the moving forward from one level of consciousness (no matter how low or gross from the point of view of a higher level of contact) to the next . . .

*The Tibetan*



## What is a Principle?

By  
Anne Pierce

The theme of President Eisenhower's acceptance speech was "Principle and the Long Vision rather than expediency and immediate results". It is said that one of the basic differences between a savage and a civilized man is that the former grasps at what is immediately within his reach while the latter waits and works for the greater good. Are we civilized?

In "*A Treatise on White Magic*" (pp. 114-121) the Tibetan gives a number of definitions of "principle", showing its basic quality and also its many facets. Some of these are terse, some are long and explanatory. First let us consider this: "A principle is that which ensouls a statement dealing with the highest good of the greatest number". We are also to bear in mind that principles are eternal, personalities are temporal. Also the trouble is that in many cases two principles are involved, one of which is secondary. We are also told that usually basic principles (for their wise comprehension and fruitful working out) call for the play of the intuition, while secondary principles are more purely mental.

The Tibetan further states that when holding to the basic principles the wisest methods are silence and a joyful confidence that the law works; an avoidance of all personality innuendo, except wise and loving comment; and a determination to see all in the light of eternity and not of time, coupled with a constant endeavour to follow the law of love and see only the divine in your brothers even if on the opposite side.

"In secondary principles which all opposing forces are at present emphasising, the use of the lower mind involves the danger of criticism, the employment of methods sanctioned by time in the three worlds — methods involving personal attack, invective and the expenditure of force along destructive lines, and a spirit contrary to the law of the plane of unity... Remember, therefore, that opposing groups may be quite sincere, but the concrete mind acts in them as a barrier to the free play of the higher vision"...

Think what would happen if parleys between individuals, capital and labor, nations and nations, were conducted along these lines. It might be that "management" could prove a bridge between capital and labor if only men of complete honesty and detachment,



ruled by principle, could be found. In a race, if a man's right leg tangled with his left he would certainly be thrown for a loss. It could be that if no one would settle for less than one hundred per cent of what his side wants it would be a stalemate but there is such a thing as "spiritual compromise". You do not abandon your principles but you accept, in recognition of time and evolution, the next step forward; you do not reach for the top of the ladder as many hard-bitten fanatics have done and fallen over backwards and lost all.

Might it be that we are civilized only in regard to material things but in regard to principles as affecting the Whole we are still barbarians? Do we really believe that there is a joy of the spirit that transcends the happiness of the personality? Can we sacrifice happiness to joy, sacrifice the lesser to the greater without a sense of loss? Can we hear the clarion call of Dharma (Duty) to wipe out our Karma and with the joyous zeal of a pioneer be an advance guard on the frontiers of evolution?

Turning to more esoteric terms we find these statements: "A principle is that which embodies some aspect of the truth on which this system of ours is based; it is the seeping through to the consciousness of the man of a little of the idea on which our Logos bases all He does. The basis of all Logoic action is love in activity, and the fundamental idea on which He bases action connected with the human Hierarchy, is the power of love to drive onward — call it evolution, if you like, call it inherent urge, should you so prefer, but it is love causing motion and urging onward to completion . . . . Hence, this principle should underlie all activity . . ." Again, "A principle, when really fundamental, appeals at once to the intuition and calls out an immediate reaction of assent from the man's higher Self."

Sometimes I have wondered why the Christ should have come to this insignificant planet to be "despised and rejected of men." I wonder no longer. Was it not because our need was so great, our pain so sharp, so long and widespread that he came to give what the need evoked and the faith of God affirmed as to the potentiality of humanity created in His image. Through the centuries such depths of need have always evoked an avatar. Is it not for each one of us to cultivate a receptivity to the vibrations of the Christ conscious-



ness, hold the far vision but work with the details at our feet and serve our fellow man. To remember that the spark that humanity will add to the Great White Light, created out of long agony, cannot be duplicated by that of the angels; for without the released light of man, God's will is not yet completely manifested.



### *"Rooted in the Kingdom of God"*

The catastrophe of recent years has proved that it is not possible for wrong to be done only to someone else, that wrong done to someone else is wrong done to oneself and that injustice to one is injustice to all. Further, it has been shown that the life and faith of the great religions of the world are today interconnected. That which threatens one religion will sooner or later endanger another. Therefore, for thine own sake do not be silent; for thine own sake do not stand by and look on. The common foundations are at stake . . . .

We discover two roots of our being within ourselves. Every man is a citizen of two worlds. From this fact there must follow tasks and conflicts for every human being. All martyrdom results from it. Men belong to the realm of the state and to the realm of God. Which law shall they obey when a conflict occurs? The hour may arrive when one is forced to opt — for the temporal or for the eternal. "Get thee out of thy country", God said to Abraham. To opt means to be ready to become a martyr, to recognise the primacy of religion and its commands, its primacy over everything . . . It is a spiritual and moral disaster . . . that so many men in leading positions have for a long time known nothing of the two realms.

*Dr. Leo Baeck, Rabbi and eminent  
Hebrew Scholar who died in November, 1956.*

Whether we be Jews or Christians, perhaps we may do more than admire Leo Baeck. We may learn from his example that a man can have a *triumphant* life in the midst of the most appalling difficulties if he is "rooted in the Kingdom of God". — *The Very Rev. W. R. Matthews, Dean of St. Paul's (London).*



## On Our Bookshelf

### *A New Intellectual Climate*

**An Historian's Approach to Religion**, by Arnold Toynbee.  
*Oxford University Press, New York, \$5.00, London, 21/-,*  
318 pages. Order through Lucis Publishing Co., 11 West  
42nd Street, 32nd Floor, New York 36, U.S.A. or 38 Broad-  
water Down, Tunbridge Wells, Kent, England.

The sword of reason cuts to the roots of the religious dilemma of this century. Arnold Toynbee, historian and philosopher, wields that sword with great dexterity. His conclusions, though they are phrased with quiet reasonableness, would radically alter the ancient structures of Western faith, and establish an intellectual climate in which the religions of the world could respect instead of denounce each other.

The mind of this historian is crowded with the riches of arduous years of study and analysis. Before his meditative eye, dozens of civilizations pass in review; from each he has extracted a precious essence. The wilted flowers of dead cultures have yielded to him their abiding perfume.

When Toynbee writes about religion, he seems to speak for the human race rather than for one particular country, class, culture, or sect. This in itself is an achievement. His conclusions have no acrid flavor; the sourness of intolerance never mars his pages. It is quite evident that he has made a persistent and successful effort to escape from the prison of his own time and age. Perhaps the finest essence of the book is the quality of mind it reveals — the synthetic, tolerant, discriminating spirit that ranges the centuries plucking flowers in the gardens of many cultures.

The relevance of Toynbee's study for our present age gives this volume special significance. The vast pageant of history ought to serve as a guide in helping us make critical decisions that determine the path mankind will follow. An analysis of our present predicament should be followed by decision-inspiring conclusions. This book presents material which should serve to help modern man face the spiritual problems of our day with understanding and insight.



The task before us, the historian plainly tells us, is to "disengage the essence from the non-essentials in mankind's religious heritage." Each religion, seeks to relate man to the central Reality of life, and to break the shell of self-centeredness in him which is built by the cement of ignorance. The quest for reality, he maintains, is common to most religions. The seekers should be aware that they are engaged in the same task regardless of the framework in which they endeavour to achieve their goal. "All human beings who are seeking to approach the mystery in order to direct their lives in accordance with the nature and spirit of Absolute Reality, or, in theistic terms, with the will of God — all these fellow-seekers are engaged in an identical quest. They should recognize that they are spiritually brethren and should feel towards one another, and treat one another as such. Toleration does not become perfect until it has been transfigured into love."

Were this high goal achieved, it would be recognized that sincere men and women the world over, although they may subscribe to different creeds and faiths, form one group devoted to substantially the same ends. This group constitutes a creative minority that could be an instrument for good in our present world.

This foundational concept has revolutionary implications for the future of mankind. If accepted, it would mean that the minds of men had stretched to include a new vision, that the age of narrow sectarianism, so destructive and divisive, had passed never to return. It would mean the beginning of a new development in the groping of mankind for truth.

Toynbee dispassionately discusses man's attempts to discover religious meaning in human existence. He indicates that the forms of worship may be classified under three heads — the worship of Nature, Man, and the Absolute Reality beyond both. In the first part, he deals with the dawn of the higher religions; in the second, with religion in a Westernizing World. Emphasis is placed on the conclusions drawn by seventeenth century writers — conclusions forged in the purging fires of bitter and disastrous religious wars.

It must not be thought that religion is simply the profession of a theological creed. Toynbee points out that many persons who may theoretically consider themselves adherents of a particular denomination actually worship technology. This is indicated by the time and energy men lavish on commerce and industry.



“Technology has replaced religion as the pursuit in which the Western man has put his treasure in the Late Modern Age.”...

For several centuries, man has devoted himself to the task of controlling the forces of nature. This has released great power. Now the human race is confronted by the question, Is man sufficiently advanced to use this power for the common good, and not for the destruction of life?

This poses a challenging problem. A new approach to religion is needed to resolve it inasmuch as previous attempts to mold man in a noble image have failed. Will mankind be equal to the challenge? Will the human mind be elastic enough to discard the sectarianism of the past and achieve a spiritual view of life adequate for the atomic age?

The issue is clear. In the present world of dynamic forces, man is called upon to expand his concepts and enlarge his compassion. Will he have the requisite courage and understanding to do so? Toynbee does not answer this question, but he does point to a path that leads upward to the next height of achievement in man's endless questing.

\*\*\*\*\*

Man's goal is to seek communion with the presence behind the phenomena, and to seek it with the aim of bringing his self into harmony with this absolute spiritual reality.

A human self cannot be brought into harmony with Absolute Reality unless it can get rid of its innate self-centredness. This is the hardest task that Man can set himself; but, if he accomplishes it, his reward will be far more than proportionate to the toil and pain of the spiritual struggle. In giving up self-centredness he will have felt as if he were losing his life; but in achieving this act of self-sacrifice he will find that he has really saved his life, because he will have given his life a new centre, and this new centre will be the Absolute Reality that is the spiritual presence behind the phenomena.

*“An Historian's Approach to Religion” by Arnold Toynbee.*



## *Harmlessness is—*

To aid, not to impress;  
To lift, but not to force;  
To touch the soul, but not the soul's free will;  
To give directions, not to choose a way;  
To lead, but not by making others follow;  
To live the life, but not above mankind;  
To bear the Light together with your brothers;  
To be inclusive, not reject with pride;  
To speak with understanding of your brother  
And of the Light abiding in his soul.

*Paul V. Toal*



## *From A Greetings Card*

The interference of the loving gods comes only on an equally loving summons.

*James Stephens.*

Any beauteous thing raises the pure and just desire of man from earth to God.

*Michelangelo.*

Perfect truth, a perpetual standard of reference, is to be contemplated with minutest care, before proceeding to deal with things beautiful.

*Plato.*

Those who listen habitually to silence learn to hear voices and a music far sweeter than any earthly strain.

*F. W. Bain.*

One is the Deity, but the wise call Him by many names.

*Ancient Hindu.*

O power imaginative, that does sometimes so steal us from outward things that a man heeds not, although around him a thousand trumpets sound.

*Dante.*